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Analysis of the Cultural Policy of the Soviet State in Uzbekistan and the Conflicts in its Implementation

Islamkhan Jakhongirov Fakhriddin ugli

3rd year student of the Faculty of History of Fergana State University

Abstract:

In the land of Turkestan, there have been unique teaching methods and traditions of enlightenment centers-schools and educational institutes-madrasas, unique forms of education created by the Uzbek people. , they have gradually improved over the centuries. Rich and wealthy people living in Tashkent, Kokand, Samarkand, Bukhara, Khiva and other cities entrusted their children to school teachers. Of course, school teachers also had their own teaching methods. Some of them, paying special attention to the age characteristics of children, teach husniyat and oral arithmetic to younger students, and teach older students in Persian, Arabic, Turkish, in addition to the verses and chapters of the Qur'an. he also taught to read life books.

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INTRODUCTION

In Kokon, one of the largest cities of the Fergana Valley, along with the men's school, there was also a school for horses (girls). Since 1875, educated and highly respected wives of imams founded a women's school in Kok. In these schools, they mainly studied poetry in religious, Persian, Arabic and Turkish languages. These girls' schools operating in the city of Kokand were mainly attended by girls from wealthy families. Atinbibi schools, which provide elementary religious education to girls, were established mainly in the houses of atinbibi. There were no specific programs

or plans in the private school of Otinlar. Children are divided into classes not according to age, but according to their mastery. Horse lessons consisted of reading homework and assigning a new assignment, and it had no general curriculum or style. The main subject of study at the girls' school was the collection of Islamic rules. As wages, the children were given food and clothing collected from the children's parents, and sometimes money. Beklar, girls and women of courtiers, gifted girls were also given education in special subjects, music, and literature. In 1918, there were 14 girls' schools in the city of Kokhan, where 315 girls were educated.

At the beginning of the 20th century, the Jadidist movement also began in Kokan. As a result of the dargahs of the Jadidism movement, many new method schools were opened in Gukonda and its surrounding villages, as a result of their extensive propaganda work in the field of school and education. In 1917, there were 7 new method schools in Kokand, where 535 students studied. In 1918, about 600 students studied in 8 schools, 135 of them were girls. The new method in Kok worked as long as the schools followed the following rules. The number of children in the class was not more than 30, children were admitted to school only in summer and early winter, each teacher had a maximum of 3-4 classes, and a 7-8-year-old child could sleep for 7-8 hours continuously. instead, a 5-hour study day was introduced. A 10-minute break after each lesson, rest on Fridays and holidays, summer vacation after ten months of study, etc. In 1917, there were 7 madrasahs and 50 religious schools and many mosques in the old part of the city of Kokhan.

The ideas and state policy of the Soviet government about ensuring gender equality caused the rise of the struggle for women's equal rights all over the world. One of the first measures to attract women to social life was to involve them in education. The first special women's schools were established. The first women's school was established in Beshogoch district of Tashkent by B. Jalilova in December 1917. 42 Uzbek girls studied there. In 1918, 4 women's schools began to operate in Tashkent. Soon, such schools were established in a number of cities of the Fergana Valley.

In 1917, the first schools for girls were opened in the city of Kokan. Such pedagogues as Salikhakhan Muhammadjanova (director), Muharram Kadirova, Gulsum Kopayeva, Fatima Burnasheva, Zebiniso Razzaqova, Maryam Sharipova worked in the school. In 1918, the first schools were opened under the leadership of Erkin Nosirov, Khosiyat Kholdorova, Ashurali Roziyev in Yog Bazar neighborhood in Kokan. In 1918, a three-month teacher training course was organized in one of the schools in the city of Koqan, where about 200 people studied. In 1919, 270 Uzbek and 130 Kyrgyz girls received education only in the city of Kokhan and the district of Kokhan. In 1921, there were 57 schools in Kokan, 28 of them were located in the city, and 29 in the uezd. There were 20 schools for local residents and 3 schools for Europeans in the city. 2,418 Uzbeks, 2,374 Europeans, 644 Jews, and 143 Armenians studied in schools.

In 1919-1920, women's institutes and secondary technical schools were established, where girls belonging to the local nationality were educated. In 1920, the first pedagogic technical school was opened in the city of Kokan. However, only 7-8% of the students of this technical school are girls of local nationality. The authorities explained the reasons for the low participation of girls in education by

the movement of reactionary priests, the lack of teachers fully aware of the tasks set before the Soviet school, and the lack of politically literate textbooks and manuals. A. Zahidi taught Uzbek language and literature, and T. N. Kori-Niyazi, one of the people who made a great contribution to the establishment of the university, taught Russian language and geography.

In the city of Kokand, along with public education, great attention is paid to children's education. In 1918, the first kindergarten for 100 children was opened in the city center. In 1922, 5 kindergartens were operating in the old part of the city.

After the February revolution of 1917, many samples of the national press were published in Kokand. Obidjon Mahmudov published "Tirik Soz", "El Bairoghi", enlightened person Ahmad Davishev "People's Enthusiasm", "Ravnaql Islam" newspaper of the People's Society. From March 1917, the modern teachers from Kokand published the "Kengash" magazine, the enlightened businessman Rahimjon Haji Shodi's son published the "Hurriyat" magazine, and Ashurali Zahiri published the "Yurt" magazine. According to Abdulla Awlani, "This magazine was the most beautiful and spiritually rich of the magazines published until that time."

Although the life of these newspapers and magazines was short, they have a special place in the history of the national press of Turkestan. his works were published.

Since 1918, the Uzbek language newspapers "Khalq Gazetasi" and "Kokan Haqiqatii" (later called "Izvestia Sovdepa") have been published in the city of Kokan.

Drama and music circles played an important role in shaping the aesthetic outlook of the city's residents. In 1921, Muslim women's clubs were established as a result of meetings held with the participation of Uzbek women 5 times in one month in the old part of the city of Kokand. There are about 50 Muslim women members of this club, and some time after the club was established, it started showing performances in Uzbek language. Also, lectures on various topics are held in the club, and at the request of women, schools for the elimination of illiteracy have been established in the old city. In 1922, dramatic clubs were opened by the women's department in Kokonda.

The House of Workers, opened in Koqan in 1923, has become a center for various cultural and educational events. Exhibitions dedicated to various fields occupied the main place in cultural and educational events. In September and November of 1924, about 70,000 people visited the exhibition dedicated to the agriculture of Fergana region in the former khan's palace in Koqan. The materials brought to the exhibition played a key role in the establishment of the Kokand City Local History Museum.

Thus, at the beginning of our century, a number of changes in the field of education, the emergence and development of the printing press in the city of Kokand gained great importance in increasing the political activity of the people and arming them with advanced ideas.

At the end of the 19th century - the beginning of the 20th century, propaganda and mass movements for national awakening, struggle for freedom and independence intensified in Eastern countries that were in the colonial and semi-colonial complex. In the Emirate of Bukhara, a protectorate of the Russian Empire, the need for a periodical press grew to spread the progressive ideas of enlightenment, freedom and freedom. Due to the fact that the press movement was an oriental feature and process, the Emirate of Bukhara could not be left out of it at one time. 1912 was the birth year of the local press in

the history of Bukhara. On March 11 of this year, "Bukhoroyi Sharif" newspaper was published for the first time in the Persian-Tajik language, and "Turon" newspaper in Uzbek language will be published. These newspapers gained permanent customers in a short period of time by publishing on their pages information about the economic, social-political, cultural-educational, literary processes in the internal and external life of the Bukhara Emirate. While reading "Bukharai Sharif" and "Turon" newspapers, in a number of articles and reports, we are informed not only about the life of the emirate, but also about the processes of the beginning of the 20th century, related to the events of the Turkestan region. The information shows that the founders of "Bukharai Sharif" and "Turon" newspapers took appropriate measures to strengthen the work of the newspapers and expand the geographical area of their readers. They covered the most important events of Turkestan and the world.

The purpose of this article is to research news and information about the Fergana region of the Turkestan General-Governorship in the newspapers "Bukharai Sharif" and "Turon". Newspapers "Bukharai Sharif" and "Turon" published several times on their pages and invited literate and knowledgeable people living in Fergana region to cooperate with them. Also, newspaper editors tried to get their correspondents and subscribers from the regions of Turkestan. In the Turkestan region, there are few newspapers in the languages of the local peoples, and it was noted that the more people participating in them, the more important they are.

In the 15th issue of the "Bukharai Sharif" newspaper, an article entitled "The structure of the Bukhara Emirate" was published, and at the end of it, it was written: "We wish that the people of Tashkent, Fergana and Kheva will participate by writing articles in the "Bukharai Sharif" newspaper." From the "Akhtar" ("News") column in the 38th issue of the "Turon" newspaper, which began to be published three months after the "Bukharai Sharif" newspaper: "Reporters who write news and reports, especially from the Muslim community, in the honor of Turkestan balad (city)" We may need a. If you wish to write a letter to our factory office and inform us about yourself and your address, we will write our conditions. The above two excerpts from newspapers show that local press organizations in Bukhara sought to have subscribers and reporters from all over Turkestan as well as the Fergana Valley.

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